

everyone knows, the mighty foundations of Brooklyn Bridge lie far, far beneath the water, and had to be placed with exceeding care, that no sweep of currents or jar of the earth could move them; but not everyone notices the little spaces in the metal work, allowing for the effects of heat and cold. In like manner we realize the need of laying foundations for friendships that shall endure any shock, but are apt to overlook the need of allowance in the superstructure for small contractions and expansions in our intercourse. Steadfast confidence and loyal love are among the most precious gifts we can receive, therefore let us bestow them. Let us be hopeful of the best, patient with passing fluctuations and vexations, considering ourselves, lest we be also tried, and try our friends in the same fashion.—The Interior.

The Day's Work

Do thy day's work, my dear,
Tho fast and dark the clouds are drifting near,
Tho time has little left for hope and very much for fear.

Do thy day's work, tho now
The hand must falter and the head must bow,
And far above the falling foot shows the bold mountain brow.

Yet there is left for us,
Who, on the valley's verge, stand trembling thus,
A light that lies far in the west—soft, faint, but luminous.

We can give kindly speech
And ready, helping hand to all and each,
And patience to the young around by smiling silence teach.

We can give gentle thought
And charity, by life's long lesson taught,
And wisdom, from old faults lived down, by toil and failure wrought.
We can give love, unmarred
By the keen aims of power or joy that make youth cold and hard.

And, if gay hearts reject
The gifts we hold, would fain fare on unchecked
On the bright roads that scarcely yield all that young eyes expect,
Why, do thy day's work still.
The calm, deep founts of love are slow to chill;
And heaven may yet the harvest yield, the work-worn hands to fill.

—All the Year Round.

The Folly of Drifting Into Marriage

J. R. Miller.

Among the other drifts of life many young people merely drift into marriage. The childhood friendships, or the casual associations of youth, are nourished until at length the potent spell of love falls upon the young man and maiden, and by and by there is a wedding. Or, the beginning of the attachment may be a great deal more sudden—"love at first sight," a speedy engagement, a marriage in a little while,—a marriage drifted into, or whirled into, as when a boat is swept down the wild rapids.

The matter of time, longer or shorter, makes little difference—in any case the marriage is drifted into. There was no serious thought about the meaning of the step and what it involved, no weighing of the respon-

sibilities to be assumed, no questioning as to whether the parties were ready for the serious work before them, no thoughtful study of the way to make the love dreams come true.

Yet of all things in life marriage surely is one of the very last that should ever be drifted into. If there is any step for the taking of which young people ought to make deliberate preparation, this is the step. If a young man discovers that he has made a mistake in his business, trade, or profession, he can change and take something else without serious detriment to his future. If a young woman buys a new dress and then concludes that she does not like it, she can discard it, hang it away in the storeroom and get another. If one takes a position, and afterwards finds that the place is not satisfactory, nor the work congenial, it is easy to seek another place. But marriage is "for better or worse, until death us do part." Therefore it should not be entered into unadvisedly or lightly, but reverently, discreetly, in the fear of God, and after most serious thought. It never should be drifted into.

Yet it would seem that for nearly every other step in life there is more deliberation. For nearly all other duties there is instruction, training. Why should there not be for marriage, when so much depends upon it? Why should not mothers talk thoughtfully to their daughters of the meaning of marriage, of the principles which should guide them in entering the relation, and of the duties which will be theirs when they become wives? Why should not fathers have quiet talks with their sons on the subject, telling them what a husband's duties are, how he must forget himself and live for the happiness of the woman he chooses for his wife, giving up his own selfish ways and unlearning habits he has formed which prove hindrances to the blending which alone makes perfect marriage?

Such wise instruction, given in youth, would certainly lead to more thoughtfulness on the subject, and thoughtfulness would prevent many inconsiderate marriages. It is often said that "marriage is a lottery," as if it were necessarily a sort of game of chance. But there need not be such uncertainty about its outcome, if only young people would give serious attention to the subject before entering into it.

For example, the young man should consider whether the young woman he is interested in is fitted to be his wife. Perhaps it will be necessary for him to live economically, at least for a time. Has this girl had the training which will make her a good poor man's wife? Will she be able so to manage her household affairs that they can live on the small income he will have? Then will she be willing to live in a plain way, befitting their circumstances, and will she be contented in doing so?

Then has she the other gifts and qualifications which will make her the dearest woman

in the world to him? Are her attractions such as will wear? There is a vast deal more required to make a woman interesting to a man three hundred and sixty-five days in a year for forty years or more, than to make her pleasing or winning for an evening two or three times a week for a winter.

Then a young man's questioning should not all be on the side of the girl's ability to make him happy and to be a good, faithful, helpful wife. He ought to be quite as severe regarding himself,—whether he is the man to make this woman the husband she needs, whether he can make her happy, and whether he is ready to devote himself to the holy task. This should be a really serious question with every young man who asks a girl to be his wife. It means that he must make himself worthy of her in every way, that he must be ready to give up his own preferences in many matters and live for her.

Then while he makes sure that the girl he is thinking of so warmly will be ready sweetly to share a plain home and close economy with him as his wife, he must also make sure that he is ready and that he will be able to provide for her in a way that will not lay too heavy a burden of sacrifice upon her. Too many young men never give serious thought to this phase of the marriage problem. The result is that many a noble girl, willing to share privations and close economies with the man she loves, is taken out of a home of frugal comfort to endure pinching experiences and even wretched poverty, because the man who promised to keep, comfort, and cherish her, lacks either the capacity or the energy to provide for her a comfortable home.

Whatever other drifting you do, dear young people, don't drift into marriage. Know what you are doing.

Sisters' S. C. E.

SACRIFICE BEFORE GLORY

VIANNA DETWILER

"Light after darkness, gain after loss,
Strength after weakness, crown after cross;
Sweet after bitter, hope after fears,
Home after wand'ring, praise after tears."

The Sisters' Society of Christian Endeavor will never be the means of accomplishing any great work for the Master, or share his glory, without a corresponding sacrifice and self-denial. It has always been so in any successful religious movement and the same must be true of our society. But in an organization who is to do the sacrificing, the national officers? Yes, but not alone, for all their sacrifices would effect but little; while the success or glory of our work depends almost entirely upon the self-denial of the local workers, since they are the basis or rather the organization itself.

As with Christ so with his followers, self-sacrifice should be characteristic of their lives. The S. S. C. E. offers excellent opportunity to practice self denial, if we know